

# Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## OSAGE UNION MISSION.

*From the American Missionary Register.*

### EXTRACTS OF LETTERS.

*Rev. W. F. Vaill to the Domestic Secretary,*  
*August 27, 1822.*

Dear Sir—I hasten to give you the pleasing intelligence, that a Treaty of Peace was signed at Fort Smith on the 9th instant, between the Osages and the Cherokees. I have not been able to obtain a copy of the Treaty; but, by Mr. Chapman, we learn that they have mutually agreed to maintain perpetual peace; that eight of the prisoners are already delivered up to the Osages, and the remainder are to be surrendered by the 21st of September; that the Osages are to permit the Cherokees to hunt on their land south of the Arkansaw without interruption; that, in passing through each others countries on the north of this river, they may hunt for subsistence, but are to build no hunting camps; that, if either party commit depredations on the other, the injured party is not to seek private revenge, but to appeal to the proper agents—and both parties have agreed that the Government of the United States shall see that the articles are carried into effect. The Osages are to pay three hundred dollars from their annuities for a breach upon a Cherokee hunting party in the autumn of 1820.

Thus the war is ended. Since we came into this country we have seen the Indians rush into war, and have also seen them come to terms of peace. I have not time to speak at length of the dealings of Providence towards this Mission. We propose soon to observe a day of Thanksgiving, on which occasion we hope to be able to recount the mercies of the Lord. Hitherto we have been called to fasting and prayer. Now we rejoice with trembling. We know not what trials are yet before us. There are some conditions of the Treaty yet to be fulfilled, which may occasion difficulty.

Two of our Osage boys have gone to the village, and for what reason we cannot tell. If the Osage Chiefs are what they profess to be, we shall soon know it. They have professed sincere friendship; and the only pretext for keeping back their children is removed. How much prejudice and superstition, how many notions and old habits are to be removed, before they say "our children are yours," it is difficult

for us to determine. They are variable in their feelings, and by their feelings they are governed. But the same Almighty arm which hath wrought for them in subduing their passions, is able to do still greater wonders. We learn by experience that much prayer and immense pains are necessary. But shall those shrink who have the promise of Jehovah to support, and the covenant aid of the Surety, who is Christ the Lord? The time is nigh when Satan shall be bound a thousand years, to deceive the nations no more till the time be fulfilled.

*Rev. E. Chapman to his friend, in Princeton N. J.—July 5, 1822.*

Dear Sir—Clouds of adversity have overshadowed us ever since we have been engaged in this Mission. The war has interrupted our school for about a year; but the Indians have now mutually agreed to an armistice, and it is hoped that peace may soon be established. The contending parties will meet on the 30th instant, to conclude a Treaty, at Fort Smith.

We received three half-breed children in August last, and four full-blooded children two mouths ago. Five of these, from 9 to 15 years of age, have improved as rapidly as any youth I ever saw; and their deportment, while here, is equal to that of young gentlemen in general at the Academies and Grammar-Schools in any part of the United States. The others are too young to make rapid improvement. The full-blooded are more promising than the half-breed.

I have been engaged for a few months past in the study of the language. I find it very barren. The farther we advance we shall undoubtedly find more of its copiousness. Brother Willian C. Requa, our first Teacher, unites with me in this business. We have collected about two thousand words, and have made very considerable advances in the formation a grammar. We find it difficult to bring the language into form; but the grace of God is all-sufficient, and his strength is made perfect in our weakness. I have not been able to communicate much religious instruction, in consequence of the inadequacy of Interpreters and the poverty of the language. What has been said has in general been well received. Sometimes the Indians laugh at the novelty of instruction. At

other times they cavil, and say that this talk was made for white people, but they have a talk more suitable for them. They frequently, however, on hearing our discourses, inquire with solicitude concerning God. They say that we know more about him than they do; that they have never heard such talk before; and that they will hold it fast, and will always listen, for, they add, we always tell truth. This we can attribute only to the mercy of God abounding towards them. "Not unto us, but to his name be the glory." In the midst of deserved judgments, the Lord has been pleased to remember mercy. Our prospects grow more encouraging. We hope the Lord is rising gloriously to build up Zion among the poor Indians.

But what will become of the white inhabitants of this territory? Alas! they appear to have been forgotten by their fellow-men who possess the Gospel. Many of them are indifferent as to their own spiritual and eternal welfare—bound fast in Satan's chains. While the hearts of your young soldiers of the Cross beat high for victory or death—while they are examining the various fortifications of the enemy, how can they overlook this strong hold, where Satan's seat is? There is not a single Clergymen, of acquisitions adequate to his office, for the benefit of the white people in all this Territory; and only two or three of any description. These few, notwithstanding their deficiency in the requisite qualifications, collect crowded and attentive audiences. The few pious souls in this country thirst for Gospel privileges as the hunted hart panteth for the cooling stream. There are some settlements, where, by the divine blessing, faithful, well qualified Missionaries might, in a few years, collect large congregations. These are in healthful situations, where the country is broken, the air serene, the water good, and the soil very rich. They will probably soon become places of importance. How necessary then, that, before greater floods of iniquity come in, the standard of the Lord be listed up! It is hoped that this dark region of our country may soon be illuminated. It is indeed "a valley of very dry bones;" but Divine Grace can quicken and raise up, even here, an exceedingly great army of soldiers of the Cross. We design soon to make communications on this subject to the General Assembly and to the Domestic Missionary Society in New-York. In the mean time, I hope that the beloved brethren, in the Theological Seminary, will turn their attention to this desert land,

and prepare, as instruments, to make it a garden of God.

From travellers of our acquaintance, and of undoubted veracity, we have lately received the following facts concerning some of the Indian tribes of the Rocky Mountains:—

The Kisways, Aropahoes, Iatans or Kamanchies, and Crows, are wandering tribes, inhabiting the Prairies at the foot of the Mountains on this side. They have no settled towns. Wherever they go in pursuit of game, they take their houses of dressed skins and their furniture with them. From their game they derive both their food and clothing. The Crows range north of the Arkansaw river, and the others south of it. They are very numerous. The Iatans alone are said to muster 20,000 warriors, which would make their population amount to about 80,000. The other tribes are said to be nearly or quite as populous.

The Anpaches and the Utaws are the only tribes known to our informants, on the west side of the principal ridge of mountains, who pursue the same wandering habits. They also are numerous, and are entirely independent of their Spanish neighbours, in religion, government and mode of living. They are remarkable for their neatness in dress and cooking, for their dignity of deportment, their hatred and contempt of the Spaniards, and their respect for Americans. They are very brave and hospitable; and their women form their dress more like that of our ladies than any other Indian females.

The Tous and Pickoories live in towns situated in the vicinity of Santa Fe. They are Catholics, and are under the Spanish government; but are, in every thing vastly superior to their Spanish neighbours.

The Navahoies are a large nation, living in the midst of the mountains, about 150 miles north west of Santa Fe. They are extensive agriculturists, and are immensely rich in flocks and herds. They possess and work the richest mines in North America. They profess the Christian religion, and are taught by their own native preachers. They were, probably, originally instructed by the Jesuits; but are now dependent on no other nation for the education of their Clergy. May not this be the Welsh colony spoken of by Stoddart?

It is said that there are few Indians east of the mountains, in comparison with the multitudes on the western side. Let us not cease to pray and strive that these wandering sheep may be gathered into the fold of Christ. Pray for us, that we may be faithful, and may not labour in vain.

## GREAT OSAGE MISSION.

## EXTRACTS OF LETTERS.

*Rev. B. Pixley to the Domestic Secretary—  
August 19, 1822.*

Dear Sir—In closing our Journal for the last month, we would mention the good hand of God upon us to the present time. While the state of the weather and the height of the waters have conspired to render the season unusually sickly, and while those accustomed to the climate have been in a more than common measure, afflicted with disease, we have been highly favoured. Although some of the family have been often sick, yet they have been as often restored, so that most of us have been capable, excepting for a few intervals, of attending to the duties of our several occupations. Some of the family now enjoy as high health as they ever did in any former period of their lives. Some seem to have their strength and vigour let down by the unfavourable effects of the climate upon their constitutions. Others have a little of the fever daily, or have to exercise with much caution, for fear of its return. All who are now sick may be said to be comfortably so, that is, they are not so weakened but that they enjoy company and conversation, and walk about from house to house. They seem to have nothing of a more threatening aspect than the intermittent of the country. About half of our native children have been, or are now, more or less troubled with the same complaint.

The number of our native children has not yet increased as could have been wished; but we have reason to hope that it will be, before the Indians leave their village for their autumnal hunt. Our opportunity of giving instruction to the Indians in spiritual things, is as yet small. We dare not use our Interpreter for this purpose, and our own knowledge of the language is too superficial to say or attempt much.

Brother Chapman's declaration concerning the Osage language cannot, I think be correct, as published in the Register. Perhaps there never was a language which had no word to convey what we mean by forgiveness; and nothing but a wish of the Interpreter to keep every thing of that kind out of view, could have led to such a declaration. Whether the language be exuberant and prolific, or the contrary, is a question on which I should not yet dare to hazard a decided opinion. But this I would not hesitate to say, that it is undoubtedly capable of communicating all religious

knowledge and instruction; and sometimes I think may be seen in it all the fire of poetic effusion. If my life is spared, I hope, by the blessing of God, eventually to practice in both of these, to advance the great and good cause to which we are set apart. May the Lord add his blessing, and give you the prayer of faith for us, that our labour be not in vain.

*Mr. Sprague to his Brother—Fort Osage,  
August 14, 1822.*

I am now on my way from Franklin, with twenty pounds of bark—a distance of one hundred and seventy miles by this place. The road I travelled forms nearly a right-angle triangle. From Harmony to this place is one leg of eighty miles; from this to Franklin, the other leg of ninety miles; and the hypotenuse, in a south west course from Franklin to Harmony, is about one hundred and twenty miles. Had we a trace that way, it would save us fifty miles in our journey.

When I left home, several of the family were quite feeble; but of six hired men, only one had been visited with the ague—a proof that the place itself is not very unhealthy. Mr. Dodge was quite sick, his wife feeble, and his daughter had the ague. Mr. Pixley and wife were well. Mr. Montgomery had the ague. Mr. Austin and family were feeble. Mr. Newton had the ague in addition to a wounded foot. Mr. Bright and family were well. Since I left home, I hear that Mr. Jones has been attacked with the ague, and that the school has stopped for the present. As for myself, I was very feeble when I set out on this journey, but am now so much restored as to be able to endure the scorching sun through the almost endless prairies. Mrs. Sprague had gone beyond her strength in work, but I have since heard that she is able to walk out and visit the sick. It is our intention to hire assistance in the kitchen, that our females may have a little time to recruit. We feel that we have managed badly on this subject. If half of the Brethren are sick, the labour of the others is not increased; but if half of the Sisters are indisposed, the other half have to perform the whole of the work, besides attending to the sick.

The inhabitants of this part of the country where originally from Kentucky. Many of them were considered as a rough set of beings, fearing neither God nor man. A late revival of religion, however, has silenced many of Satan's best friends. This revival began with Cumberland Presbyterians, at a camp meeting.

It appears like a great work, that the Osages should ever lay by the scalping knife for the plough; but God is able to carry on his work among the heathen. May the Lord help—his mercy endureth for ever.

I have been favoured with an interview with Gen. Atkinson, from Council Bluff, who is on his way to Fort Smith on the Arkansaw, to sit on a Court Martial at the trial of Col. Bradford. Fort Smith is twenty miles east of a due south line from Fort Osage. The latter is in 39 degrees of north latitude, and the former in 35 degrees—the distance between the two Forts is, of course, about two hundred and forty miles.

Between Fort Osage and Harmony, there are four large mounds, which bear evident marks of art. In the vicinity of the mounds, there is an extensive bed of lime-stone, and around the brow of each mound there is a wall of lime-stone in a rough and irregular state. The wall was probably intended to prevent the mounds from washing away.

*From the London Baptist Magazine.*

#### ON THE DIVINE DECREES.

*To the Editors—*

When I incidentally mentioned, in the address which I was unexpectedly called to deliver at the missionary prayer-meeting in Eagle-street, my firm belief in the Doctrine of the Assembly's Catechism, that "God's decrees are his eternal purpose, whereby, for his own glory, he has foreordained *whatsoever* comes to pass," I conceived that I was only conceding what all my hearers of my own denomination would require me to grant; and I did not suppose that many others would be present on that occasion. But I have since received from some person unknown a respectful letter, in which he tells me, he "did not expect *ME* to make this assertion, and from what he has seen of my writings, he was unprepared to hear *ME* avow it." I certainly have avowed it, much in the same manner, both in my Sermon before the Stepney Institution, p. 32, 33, and in the Second Part of my serious Remarks on the different Representations of Evangelical Doctrine, p. 30, where I observed, "That the *extent* of the Decrees furnishes me with the readiest antidote to the *abuse* of them.

I frankly acknowledge, that as this doctrine has been ignorantly or wickedly misrepresented, and loaded with false consequences, so it has been shamefully abused by some who professed to embrace it.—

Even very good men have drawn some wrong inferences from it, against which I have endeavoured to guard my hearers, especially for the last forty years of my ministry; and for this purpose I referred to it in my address. But God forbid that I should presume to deny the doctrine itself, in which my faith has been abundantly confirmed ever since I had any knowledge of scriptural Theology.

I have not time nor strength to enter largely into the statement or vindication of this important truth; nor is it needful. Many able advocates of the doctrine of predestination have written on the subject: and the testimony of the divine word will remain unshaken when I am laid in the dust. But as it appears to me clearly taught in the scriptures, I dare not disavow it, let who will censure me for admitting it. I have no doubt, indeed, of the piety of some who entertain prejudices against it; and had I been in their pulpit, I should not have obtruded my opinion on them, but have confined myself to topics of still greater importance, on which we agree. But I am far from thinking that doctrine of small importance, which is essentially connected with the providence, the prescience, and the independence of God.

As to the former I fully coincide with the reply of King William III. to Bishop Burnet, who having expressed his surprise "that a person of his Majesty's piety and good sense should so rootedly believe the Doctrine of predestination," the king answered, "Did I not believe absolute *predestination*, I could not believe a *Providence*; for it would be absurd to suppose, that a being of infinite wisdom would act without a plan, for which predestination is only another name.

Mr. Palmer, in his Nonconformists' Memorial, relates of Thomas Gilbert, B. D. of St. Edmund's Hall, Oxford, that being in company at Oxford, soon after the Restoration, with Dr. South and some other persons of eminence in the University, the Doctor and Mr. Gilbert engaged in a dispute about the Arminian points; and that on Mr. Gilbert's asserting that the Predestination of the Calvinists did necessarily follow upon the Prescience allowed by the Arminians, the doctor declared, that if he could make that out, he would never be an Arminian as long as he lived. Mr. Gilbert immediately undertook it. The company were highly pleased with his management, both of his argument and of his opponent in the dispute; and the Doctor himself was so fully satisfied, as to continue to the last a zealous assertor of predestination.

I am confirmed in my belief of this connexion between prescience and predestination, by the late attempt of a very learned Arminian, to set aside the universality of the Divine Foreknowledge. He pleads, that God's Omniscience no more implies his knowing all things that can be known, than his Omnipotence actually implies his doing all things that can be done. According to him, the Omniscent can foresee whatever he pleases to foresee; just as the Omnipotent can do whatever he pleases to do: but as God does not do every thing which he is able to do, so he supposes that there may be many things which God does not choose to know beforehand. Might he not as well conceit, that he may not choose to know all that has actually taken place?

However, let us apply this hypothesis to the history of Joseph and his brethren, and try what will be gained by it. Suppose God chose to foreknow how well Joseph would act, but did not choose to know how Simeon and Levi would act, lest they should lay the blame of their conduct on him! Or, apply it to the crucifixion of Christ, and the previous treachery of Judas; will it lessen any difficulty respecting that most important event? I own that I am perfectly satisfied with Peter's round assertion, Acts ii. 23. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." In the same sentiment all the apostles concurred, Acts iv. 27, 28. "Of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Hence I am most fully assured, both of the divine foreknowledge and predetermination, and of the inexcusable wickedness of Judas and the Jews.

And, verily, I am far happier in the thought that I am in the hand of an absolutely perfect Being, who knows the end from the beginning, and performs the thing that he has appointed for me, than I should be in supposing myself to be at the disposal of one, who does not choose to know how wickedly some free-agent may please to use me some years hence.

It is, I must say, to me, MOST MARVELLOUS, that any one, who knows enough of God to trust him with the management of affairs after difficulties shall have occurred, should be afraid to trust him with the planning of all events, whether greater or

less, beforehand. I am sure that JEHOVAH is great enough, wise enough, and good enough, to be trusted with the regulation of all occurrences, from the beginning of time to the end of it.

But now if temporal affairs are equally the objects of the divine foreknowledge and pre-determination, with the eternal states of men, then I conceive those good men were strangely inattentive to the extent of their own principles, who imagined it consistent with the doctrine of the decrees, for Jeremiah to expostulate with Jehoiakim and the Jews, (as he does xxvii. 13.) "Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon?" but were afraid to expostulate with men concerning their choosing the road to eternal death. Yet, above 50 years ago, I myself should have scrupled making a full use of the language of Ezek. (xviii. 30, 31;) but for many years, I have considered it as equally consistent with Jeremiah's address, and can employ it without the smallest embarrassment; though I have as little hope as ever, of using it successfully, unless it be applied to the heart by an omnipotent energy. Still I am sure it is my duty to preach Christ, "warning every man, and teaching every man in all wisdom; that I may present every man perfect in Christ Jesus?" praying that I may be able to add with the apostle, "whereunto I also labour, according to the energy of him who powerfully worketh in me with might."

I readily allow, that my belief of this doctrine is no evidence of its truth; but when some of my friends have taken it for granted that I disbelieve it, I feel obliged to assure them, that I can no more doubt it, than I doubt the existence of a God. Indeed I do not see how a Being could deserve that name, who did not "work all things after the counsel of his own will." A Being dependent on his own creatures, liable to be disappointed and defeated in his designs, is not the God of the Bible. If any will then say, Why doth he yet find fault? for who hath resisted his will? Paul has given a sufficient answer, in Rom. ix. 20.

JOHN RYLAND.

*Bristol, July 24.*

#### DEAF AND DUMB ASYLUM.

The following account of the American Asylum for the Deaf and Dumb in Hartford, (Con.) is extracted from the journal of a traveller in New England, published in the Literary and Evangelical Magazine.

The most interesting object which we found at Hartford is, the *American Asylum*

*for the instruction of the Deaf and Dumb.* It is a large brick building, standing on a beautiful eminence, and in every way well fitted for its purpose. This institution, under the name of the *Connecticut Asylum*, was opened in the year 1817. In consequence of the patronage extended to it by Congress, and perhaps for other reasons, the style of the institution has been changed. The Rev. Thomas H. Gallaudet has been principal, from the foundation. He is ably assisted in his arduous labours by Mr. Laurent Clerc, a *Deaf mute* from the school of the celebrated Abbe Sicard, and three or four others. The general superintendence of the pupils, when out of school, is committed to the Rev. Samuel Whittlesey and his lady, than whom persons better qualified for the office could scarcely be found. There are about seventy pupils now in the asylum, in various stages of a course of education.

The branches of knowledge are the same that are taught in other schools, as Reading, Writing, Arithmetic, Grammar, Geography, &c. &c. and the progress of the scholars, considering all that they have to learn, may be regarded as equal to that of any others: for others go to school after they have learned, to a very considerable extent, their native tongue; but *Deaf mutes* have to learn language and all.

The manner in which instruction is afforded in this institution, will best be explained by an official statement. With this view I present the following extract from the third Report of the Directors of the Institution.

"Four different modes of communication are employed in conducting the business of instruction. The *first*, on which all the rest are founded, and without which every attempt to teach the deaf and dumb would be utterly vain and fruitless, is the natural language of signs, originally employed by the deaf and dumb in all their intercourse with their friends and each other, singularly adapted to their necessities, and so significant and copious in its various expressions, that it furnishes them with a medium of conversation on all common topics the very moment that they meet, although, before, entire strangers to each other, and it is even used by themselves, in a vast variety of instances, to denote the invisible operations of their minds and emotions of their hearts.

'The *second* mode of communication is the *same* natural language of signs, divested of certain peculiarities of dialect which have grown out of the various circumstances of life under which different individu-

als have been placed, reduced to one general standard, and methodized and enlarged by the admirable genius of the Abbe de L'Epee, and the still more ingenious improvements of his venerable successor, the Abbe Sicard, so as to accommodate it to the structure and idioms of written language.

'The *third* mode of communication, is by means of the manual alphabet, by which the different letters of the English language are distinctly formed by one hand.—This enables the deaf and dumb, after they have been taught the meaning and use of words, to converse with their friends with all the precision and accuracy of written language, and with four times the rapidity with which ideas can be expressed by writing. A person of common understanding can very soon learn this alphabet, and it affords to all who will bestow the trifling pains which are necessary to acquire it, a ready, easy, sure, and expeditious mode of conversing on all subjects with the deaf and dumb.

'The *fourth* mode of communication is by means of writing. This is habitually employed in the school rooms, and by it the pupils are taught the correct orthography of our language, to correspond by letters with their friends, and to derive from books the vast treasures of knowledge which they contain."

The subject of *natural signs* presents some topics of very curious and interesting speculation. There lives, or has lived, a very respectable *Deaf-mute* in the county of Cumberland, Va. named Philip Flippen, an inquisitive and communicative man, but who, never having enjoyed the benefit of education, has no means whatever of communicating his ideas, but that of natural signs. It has been my fortune frequently to see this man, and observe his manner.—When at Hartford, I was so struck with the resemblance between the signs employed by him and those in constant use by the *Deaf-mutes* there, that I could not but mention it. This led to a very interesting conversation, in which the following facts were adduced to support the opinion that *Deaf-mutes*, throughout the world, adopt fundamentally the same signs to express their ideas.

Thomas Hopoo, while a member of the Foreign Mission School at Cornwall, visited Hartford. The Principal of the institution, having observed that savages, whose language is very poor and imperfect, make up its deficiency by signs, and supposing that Thomas would of course be acquainted in some degree with the language of

signs, requested him, in the way of experiment, to endeavour to converse with his pupils. Thomas complied, and in less than an hour they became quite familiar. As a proof that they understood each other perfectly, I was told that Thomas undertook to describe the idolatrous rites and wretched superstitions of his countrymen.—The Deaf-mutes looked on with intense interest, and at length a large number burst into tears of compassion for their fellow creatures involved in such deplorable ignorance.

A teacher in the Asylum, visited the Foreign Mission School, and after an hour's intercourse, conversed by signs without difficulty, on any ordinary topic, with the young heathen there.

A gentleman, who had for some time been a teacher in the Asylum, met with the Indians who visited New-York last winter, and with very little difficulty conversed with them by the natural signs employed in the Asylum.

The same gentleman, being obliged to take a voyage for his health, on some occasion passed over from Gibraltar to the opposite coast of Africa, and there found his knowledge of signs of most important use.

The Principal of the Asylum, supposing that the knowledge of natural signs might greatly facilitate intercourse between the missionaries and the heathen to whom they are sent, proposed to Mr. Bingham, missionary to the Sandwich Islands to examine this subject. Mr. B. found an admirable opportunity for the proposed investigation in a Deaf-mute among the Sandwich Islanders. With him, for some time, he had frequent intercourse, and states under his own hand, that the signs employed by that *Deaf-mute Sandwich Islander*, were substantially the same with those employed by the teachers and pupils in the American Asylum.

And finally, it is perfectly known by all the teachers in the institution, that a new scholar, from whatever part of the country he may be brought, finds no difficulty in communicating, on his arrival, with those who have been at the institution before him.

These particulars go to support the fact that there is a language of signs common to Deaf-mutes throughout the world. Now this natural language is taken by the instructor as the foundation of his whole system; by applying to it all his knowledge of nature, enlarges it, and renders it more definite and precise. Thus furnished, he takes the Deaf-mute, and by a mode of

communication as certain and definite as articulate language, he instructs him in all that is learned in the ordinary way.—Two Deaf-mutes, thus taught can converse together on ordinary topics with as much facility, as they who can speak and hear. Indeed, with the exception of what relates to the sense of hearing, of which they are destitute, their conversation takes as wide a range as that of other children, and they enjoy it as highly.

#### *From the London Eclectic Review.*

#### PROSPECTIVE TRIUMPHS OF CHRISTIANITY OVER MAHOMMEDANISM.

The Mahomedan countries, comprehending South-western Asia and Northern Africa, are estimated by Mr. Douglas to contain a hundred millions; and this calculation includes the Turks of Europe, the Mahomedan Tartars, and the Moslem east of the Indus. The proportion they bear to the nominally Christian population of the world, he thinks to be not more than one half, and even that proportion is rapidly diminishing.

These countries present much greater difficulties in the way of the propagation of Christianity, than heathen countries, every convert being almost certain of death, as soon as his conversion is openly known. Preaching to the Mahomedans would, in the first instance, be a hopeless undertaking. But the life of Henry Martyn shows what an impression may be produced by conversation alone. His work shows, moreover, that temperate and learned apologies for Christianity will be better received by Mussulmans than might be expected. 'Of all creeds,' remarks Mr. Douglas, 'that of Islam has been found the least compatible with philosophy. The Koran cannot bear inspection. And here the adage of infidelity is true; for the Moslem, when they begin to reason will cease to believe.' This opinion corresponds with that expressed by a very intelligent writer, who had ample opportunity of personal observation, that 'the conversion of the Mahomedan world, when it begins, will spread with astonishing rapidity,' and that 'but a short stand will be made for the Koran.' Abdool Messeeh is an illustrious instance of the triumph of the cross over the crescent by means of preaching. We agree, however, with the Author of the Hints, that this is not the first or the best method to be adopted; that is, as addressed to the Mahomedans themselves. But, 'in two-thirds of these countries, there are sufficient numbers of nominal Christians,

with whose creed the Moslem do not interfere, who present a sufficient surface for the small efforts which Christians are at present capable of, and who themselves by proper training, may become the missionaries of future years.' This is a hint which highly deserves to be followed out. The existence of nominal Christians in the heart of Mahomedan countries, and their toleration by the governments of those countries, are circumstances which admit of being turned to excellent account. Hitherto, however, they have had a decidedly unfavourable effect, because the deteriorated religion of these nominal Christians, has been worse than that of the Mahomedans, worse on account of its nearer affinity to idolatry, worse in its moral influence.

The Mussulman has had his prejudices fortified and his self-importance increased, by a well-founded sense of superiority over the 'Christian dogs' with whom he has come in contact. It is impossible to calculate how much this contributed to strengthen the force of prejudice, and to retard the progress of Christianity. The Mahomedan, when he began to reason, might, and generally did, become an infidel; but he could never, with such a representation of Christianity before him, become a Christian. He might throw away his Koran; but he would in vain have sought at the hand of a Greek or Romish priest, the Bible in its stead. The case is now, blessed be God, greatly altered. Their intercourse with Europeans is now daily forcing upon the Moslem, the unwelcome conviction of at least the intellectual superiority of the Franks. The different treatment which English travellers now meet with in many parts of the Turkish empire, from what they did a few years ago, when it was hardly thought safe to venture anywhere in a European dress, is very striking. Policy is, no doubt, the occasion of this change. The Englishman's money has made his name respected, and he may now travel safe from insult. It matters not, however, what has wrought the change. Commerce has often been, and it is her noblest office, the harbinger of Christianity. An opening is being made for the introduction of European science, which will silently but effectually undermine Islamism; and whole nations cannot remain unbelievers. The Bible is finding its way; and as prejudice decreases, curiosity will increase, and truth must be the gainer by the result. In time, the associations now connected with the names of Greek and Frank, will give way in the mind of the Mussulman, to respectful and even deferential

feelings; and native converts will complete the work which foreign exertions shall have begun.

Of all the Mahomedan countries, Persia is by far the most interesting, and perhaps the most important. It is also that in which the downfall of Islamism may be expected first to take place, and, in many respects, it presents the most hopeful aspect. The Soofies are a very numerous sect; they have been computed at two hundred thousand in Persia. Their creed is older than Mahomed. They may be divided into fanatics and infidels; and among the latter, Christianity may hope at least to obtain a hearing.

### THE CORAN,

*In the grand Library at Lyons, in France  
written in the Turkish Language.*

This book of remote antiquity, and so venerated by the major part of the inhabitants of Asia is in Turkish Arabian, every page having an embellished border, and containing eleven kinds of text.

The Turkish dialect, formed from the Arabian, has five letters less; the character was fixed by the Vizir Melech, who about the year 933 wrote out the Koran in such a beautiful and correct style of penmanship, that his letters were regarded as types.

Sale, Garnier, Roland, Chardin, Prideaux, D'Herbelot, Turnefort, Marucci, Du-Ryer, and Turpin have particularly descanted at large upon this Bible of the Mussulmans. It is written in verses, the chain of which is frequently broken, so that at the first inspection it seems to present nothing but a series of laws, or detached moral precepts. Beside a very trivial maxim is found a most sublime image; and near a sterile dogma is a glowing description of human virtues.

The word Coran signifies the Book of Books as the term Mishna of the Jews. According to its believers, it was sent from heaven during the night of the 23d or 24th of the month of Ramadan; but the work was not given to the world and vested with public authority, until the thirtieth year of the Hegira under the Caliph Omar, second successor of Mahomet. The first transcripts were in the Coptic; but it is not ascertained whether the manuscript now under review is written in those specific charters.

The work consists of 114 chapters, of which the Mahomedan doctors have counted the words and letters; in order that neither ignorance nor malignity should add

or retrench a syllable. The number of words is 77,689. It is written in a harmonious and flowing rhyme; the metaphors are luxuriant, but the conciseness of expression frequently renders the sense obscure and mysterious.

Mahomet wrote his work in the Koreisitic dialect, which was the purest of the east. Some coadjutors have been given to this eastern prophet during his composition of the Koran, namely, Hertebe the Arabian, Salman the Persian, Bensalem the Jew, and Sergius the monk, with whom Mahomet was closely allied when he conducted his caravans into Syria. The Caliph Al-Mamun published an edict, which subjected all mussulmans to believe the Koran eternal; which ordinance produced many dissenters and martyrs, as it uniformly happens when force is resorted to in cases of theological discussions. The devotees for the Coran never touch or open it without previous ablution; and in order to give timely notice, to prevent writing these words on the first page:—"Do not touch this book with polluted hands;" they are even scrupulous as to carrying it under their girdles, and upon the leaves of this work their oath is administered.

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NEW-HAVEN, NOVEMBER 23.

SKETCH OF THE LIFE OF SAMSON OCCOM.

(Concluded from page 396.)

Clapham, 8th May, 1770.

Dear Sir,—I have now to reply to your acceptable letters of the 6th, and 20th January, and 19th February, and I am glad to find the aid I furnished you was received and proved serviceable.

I doubt not but you experience it is good to be afflicted. We all want continual correction to be kept close to God, and if left to ourselves we shall ever go astray, for from first to last we have nothing in ourselves but a sad proneness to evil, and backwardness to good, and though the old man may through grace be kept under, he will soon rise again, if a continual watch is not kept. We are to fight through life, and the most active christian will find enough to keep him employed, and blessed be God the battle is not ours, but the Lord's; he it is alone that is equal to the arduous task; and if we go out in our own strength, we shall be like Sampson when the Lord was departed from him, and find no power to resist. I apprehend you may be satisfied that there hath no temptation taken you but such as is common to man, as 1 Cor. x. 13. and in the first chapter of James you may be

satisfied how profitable it is. Trials of every kind strengthen for further service; and are God's way of leading us to increase with all the increase of God; and indeed he correcteth every one he receiveth, as a testimony of sonship. Let us pray that all that comes from him may lead us to him, and then it cannot but be well with us. God made man upright, but he hath sought out many inventions. We have no want of testimony of the corruption of the human heart. Those generally that receive the most of earthly things, we see, instead of being most thankful are the least so; and the reason seems plain; God requires that we should be emptied, before we are filled with his fulness; for if any thing remains of our own, it sours the whole; and those that think they are rich and have much already, either think with Achan to conceal something, or foolishly trust to what they have, till they find themselves lost, undone, ruined beggars indeed. We who are given to see that we have nothing to boast of but filthy polluted tempers and a redundancy of evil, are glad to get rid of it and be washed from our pollution in the blood of the Lamb, and with thankful hearts to receive all that infinite wisdom in mercy appoints us; and we desire to renounce our own depraved judgment, and to be guided by the King of Heaven, who from the earnest he has given us we are assured will withhold nothing from us that is for our real good, and therefore in whatsoever state we are we have learnt therewith to be content.

So long as the devil can get us to look at ourselves or men, he will abundantly distress; but when we cease from man and keep a steady eye on Christ, can plead his righteousness, his work and his love, then if we are lost, it will be like St. Paul, by being caught up into the third Heaven, and there we may look without ceasing, and find continual subject for love, praise, and thankfulness, and this is food indeed that will nourish our spiritual life and never clog, and carries conviction with it. Words cannot express the excellence, perfection and glory of the Lord Jesus, neither can the power of language reach the peace, security and comfort there is in being interested in him. May the Lord manifest himself more fully to us, and lead us to pray much and to be constant in reading his word; and may we ever open that blessed book with a desire to see and know something more of the dignity, the completeness, the loveliness and grace of our Redeemer. Attend upon every ordinance as expecting a blessing in the use of it from him who

is the Lord of ordinances ; pant much after an intimate knowledge of him and close communion with him. He has much to bestow. Great are the gifts which he has reserved for the children of his love. Let us therefore partake of his fulness. Let us open our mouths wide and he will assuredly fill them.

I remember the account you mention of Mr. Cowper that I showed you part of ; I now send you an account of God's marvellous love to his brother, written by that very person ; and though here, as with you, the world lieth in wickedness, and the mighty and rich are fighting against God, yet he is continually raising up witnesses to his Almighty power. I hope he will grant us that wisdom that maketh the face to shine and change the natural boldness of face that savours of pride and arrogance into meekness and humility, and though they may then drive us into heaven, they cannot drive us out of it. With best wishes to you and yours, I am always, dear sir, in the strongest bonds, yours affectionately,

J. THORNTON.

Pray let me hear from you often.

*Clapham, 6th Aug. 1771.*

Dear and Rev. Sir,—I duly received favour of the 15th August, and your bill on Mr. Keen was duly paid, so that matter is set straight. I must request you ever to remember that we are not to frame our conduct by others. If we only shew kindness to those who shew kindness to us, do not all worldly men do the same ? We are to return the most injurious treatment with loving kindness, to love our enemies, and to bless those that curse us and every one that does despitefully use us, may be justly esteemed a kind friend, if thereby he brings our graces into exercise. May the Lord abundantly increase in you the power of religion, and give you power from on high to bring down every high thought, that the Kingdom of Jesus may prevail to bring all into subjection, and as all comes from him, may all lead you back to him. If we had faith all would be well with us, and even the ravens made willing carriers of bread and meat, if God saw it needful. You may, if he sees fit, be starved into heaven, but you cannot, but by bringing guilt upon yourself, be starved out of it. I am sorry to find your circumstances are so distressing. I have desired Mr. Wheatley to advance you the farther sum of £22 on my account, and I would recommend your writing the Trustees, and set forth meekly, mildly, and humbly your many Indian visitors that have so frequently lived upon

you, your desire to assist them both in body and soul, and your wish to go more and preach among them, and request some annual stipend or present aid, as they see best ; and you may, if you think it fitting, offer to go and preach any where, if you and your family are supported ; and mention the allowance you have from the Boston Trustees, and the disadvantages you have suffered respecting your family by your journey to England, and the disadvantage you have found by disuse from labour. I am persuaded a majority of the Trustees will be disposed to assist you, if they find they can consistently do it ; and I shall be glad to forward it all in my power. It will be best to send your letter to the Trustees, and state to Mr. Keen, writing him, to interest himself for you, which will prevent his opposing it, if he does not favour you, and therefore send it under cover to Mr. Mason for him. I have spoke to Lord Dartmouth, who is disposed to befriend you, and I dare say Baron Smythe will do the same. I assure you I seldom pass a day without remembering you. I enclose a little tract that I trust you will like. Be earnest at the throne of grace for me and mine, and let us often meet in spirit and be looking through the things of time to that glory which is revealed.

I am, dear sir, yours affectionately,  
JOHN THORNTON.

*Clapham, 12th May, 1772.*

Dear Sir,—I have now to reply to yours of the 28th November last, and am glad I can inform you the gentlemen of the Trustees have considered your case in the kindest manner, and have agreed to allow you fifty pounds immediately, which you may draw on me for, and so long as they think you deserving of their favour, they will permit you to draw every six months twenty-five pounds. Your past misconduct grieved them very much ; but in the hope that you are heartily sorry for it, and will endeavour, by a uniform exemplary life to adorn the doctrine of God our Saviour in all things, they determined to befriend you and I will now transcribe to you the paragraph in their letter to Dr. Wheelock relative thereto.

"We have been lately taking into consideration the accounts we have received of the present condition of Mr. Occom, whose past eminent services in the prosecution of our purposes, as well as the peculiar advantages which the circumstances of his birth and situation give him for promoting the design, entitle him to a very particular regard and consideration from us. We have

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therefore agreed to order him immediately the sum of fifty pounds, and to continue the same to him annually during our pleasure. We lament with you the offence that in two instances of his conduct Mr. Occom has unhappily given; but we cannot help imputing them, in some degree, to the great difficulty of the circumstances he was then in and depending on the account you give us of his sincere remorse, and the shame he has taken to himself, which is corroborated by a certificate we have received, signed by a considerable number of respectable persons at Norwich, of the 19th of November last, of his good behaviour since that time, we flatter ourselves that this provision will greatly contribute to prevent any repetition of the same misconduct.

I said all I consistently could in your favour, and I do expect for my sake as well as for your own, but, above all, for your ever blessed Master's sake, that you will never give the enemy occasion to blaspheme; and I must ingenuously inform you that upon any future like misconduct, you must expect to find me pleading against you instead of for you. Indeed I hope better things; and it is with that blessed hope that I have now been your advocate and prevailed. It is sad indeed to have received the Grace of God in vain, and to be found at last in that horrid list, that (if the scriptures are true) shall not inherit the kingdom. 1 Cor. 6. 10. If we are washed, sanctified, justified, in the name of the Lord Jesus and by the Spirit of our God, let us beware of returning like swine to the mire. I am concerned to hear your bodily health is so indifferent. I hope the Lord will sanctify all he sends, and that all that comes from him will lead you to him, and then you may truly rejoice alway, remembering all comes from the hand of a kind Father, who is more tender over us, than a mother can be over her sucking child, and whoever hurts any of his dear children, touches as it were the very apple of his eye. Indeed our blessings are more than can be numbered or expressed. What a mercy to be delivered from worse than Egyptian darkness, and to be brought into God's marvellous light, to have all working assuredly for our good? What must become of us if we neglect so great salvation? The Lord enable us to look unto him that we may be changed into his likeness, and advance from glory to glory by the Spirit of the Lord. We must be dead to sin to arise to righteousness, or we are uniting fire and water. How sweet is it to feel the constraint of divine love; and if Christ has

done so much for us as we profess to believe, surely our hearts will burn within us, when we hold sweet communion with such a tender and affectionate friend; and our love will surpass all thought or expression. In vain shall we endeavour to testify it in every thought, word and action of our life, for after all that can be but a faint expression of the abiding sense we have of infinite love and unutterable good received. May our blessed Immanuel disperse all remaining darkness, and the drawing of our Heavenly Father be efficacious to our soul, that with a new heart and renewed affections, we may serve him in faithfulness, sincerity and truth, all our appointed time here, and then join saints and angels in eternal praise,—remembering eternity is too short to utter all his praise. With best wishes to you and yours, I am, Dear Sir, Yours affectionately, JOHN THORNTON.

*To the Rev. S. Occom.*

*Clapham, June 5, 1772.*

Dear Sir—Since my last acquainting you that the Trustees had agreed (during pleasure) to allow you fifty pounds a year, and that you might draw immediately on me for that sum, and every six months afterwards for twenty-five pounds, I have received your letter of the 6th of February, and they have got that addressed to them. It was seasonable, though I happily succeeded in getting your business done before it came on. I rely on your care, that what I have said of you be no way contradicted by your future conduct. May our Jesus preserve you in his fear, and send an angel ever before you to keep you in the way, and to bring you to the place he has prepared, and pray beware of him and hear his voice, for it is written provoke him not for he will not pardon your transgression for my name is in him; but if thou indeed shalt obey his voice and do all that I speak, then I will be an enemy to thine enemies and an adversary to thine adversaries. The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. Let us then depart from all evil, and make it our endeavour to do good and we shall dwell for evermore. We have received much, and consequently have a call to love much. In this world we must expect tribulation, but let it not be of our own bringing on, but of the Lord's, and then we are ever sure of a blessing with it.

Your observation of the Indians is a very good one; I apprehend human nature is pretty much the same in every part of the

globe, and that restraint the education and custom lay upon us, no way mends the heart ; therefore when the evil tempers can get vent they show themselves with the greater violence ; all craft and subtlety is bewildering, and we naturally run from our God farther and farther, as we run from that innocent simplicity, in which we were created before the fall. The more running the more sin, the more we walk in the way of our own devising, the more we are estranged from God. The fear of God is the beginning of wisdom and the restoration of the soul is the being made acquainted with God's mercy and truth, whereby we become meek and walk before him in sincerity, as seeing light in God's light. Moses was in a violent hurry to lead God's people at 40, but when he came to know himself at 80, how unwilling do we find him to take the charge ;—he that believeth will not make haste.

Professors and possessors of the grace of the Gospel are widely different. It is a sad thing indeed to have a name to live and be dead, and all such call aloud for our pity, and not for our resentment. They are much more their own enemies than they ever can be ours ; let us endeavour to see the hand of God in all, and *keep our own hearts* ; and if all that comes from him leads us back unto him, it must be well with us let what will happen. The Lord forms his veterans by bringing the graces into exercise. The Prophets, who have spoken in the name of the Lord, are striking examples to us of suffering affliction and of patience. Let us tread in their steps, and remember the Captain of our Salvation was made perfect through sufferings. I shall conclude with St. Clement's character of the Church of Corinth, and therein you will see the power of the Gospel where it does really quicken. Who could even sojourn among you (saith he) without extolling the firmness of your faith, adorned with all virtue, without admiring the wisdom and gentleness of your piety in Christ Jesus, your certain and perfect knowledge of the Gospel. Ye were all humble minded, more ready to give than to receive, content with the portion dispensed to you, and diligently hearkening to his word ; ye were enlarged in your bowels having *his sufferings always before your eyes*. Ye were sincere and without guile towards each other ; ye were not mindful of injuries ; ye bewailed every one his neighbour's sins ; ye esteemed their defects your own ; ye were kind to one another without grudging and ready to every good work, adorned with a holy conversa-

tion. Ye did all things in the fear of God, and the commandments of the Lord were written in the Table of your hearts. It is lamentable to consider how soon the enemy broke in upon these very Corinthians that St. Paul's fellow labourer said such great things of, and this should excite us to unwearied watchfulness. This personal exemplary obedience has been offered up to God in all ages by the Christian Church and there are not wanting a few happy living witnesses at this hour who are the Epistle of Christ known and read of all men, proclaiming by the whole tenour of their lives that they fear God and keep his commandments. May the Lord ever number us with those formed for himself to shew forth his praise. With best wishes to you and yours, and hoping we shall be mindful of each other in our best hours, I am, Dear Sir, Yours affectionately,

JOHN THORNTON.

To Rev. S. Occom,

Wishing to draw our narrative to a conclusion, we omit publishing the remaining letters of Mr. Thornton. Perhaps we may give them in a future number.

Mr. Occom spent a few years after his return to this country, principally at Mohegan, making occasional tours through the country, and sometimes visiting different Indian tribes.

The following extract from his journal, will give the reader an idea, of the nature of his labours, and of the manner of his reception during his excursions among the whites. The extract is taken from his minutes of a tour made in 1776, through the interior of Connecticut and Massachusetts. On Friday, Aug. 30th, he was in Westfield, Mass. and he writes,

Visited several families in the morning, and it was quite agreeable. In the afternoon, about 2 o'clock, went to Westfield Town and preached there ; but it was as comical an invitation as I ever had. I was invited by no one to go into their house when I got there ; neither was I invited to go into the Meeting-House, till some time after I was there, an old gentleman came to me, and said he could not find any one to invite me to go in ; but, says he, I am as old as any of them, and I have as good right to the Meeting-House as any one, and I invite you to go in, and so I followed him in, and I preached, and I think the Lord gave me some freedom ; and when I went out of the Meeting-House, there was no one to invite me into their houses, and so I went back with the poor despised Separates that I came with, about two miles out the town. They entertained me with all kindness and benevolence.

They took good care of me and of my horse, and we had much christian conversation together. Now we read that a tree is to be known by its fruit. A good tree will naturally bring forth good fruit, and a corrupt tree will bring forth evil fruit: now when I compare Westfield people together, the old Standards and the Separates, from the little knowledge I have of them, I must, yea I cannot conclude otherwise, but that the Separate People at Westfield are the best people. Indeed the old Standards did invite me, yet they would not suffer me to enter into their houses, and they would not so much as offer a cup of cold water in that extreme hot season. The Separates invited me also, and they joyfully received me into their houses. They fed me with the best they had; lodged me in choice beds; yea, there was nothing too good for me: yea their money was not too good for me.

At length on the removal of great numbers of the Indians of New-England into the Oneida country, he accompanied those of Mohegan and Naragansett. After a laborious and useful life, he expired at New Stockbridge, Oneida, in July 1792 aged 69 years. He left twelve children, only one of whom is supposed to be living; he is a married man of sixty, but childless. "Mr. Occom published one or two sermons, and a collection of hymns, which were much approved." It appears from one of the letters we have printed, that he formed a purpose of writing a narrative of his life. This has not appeared, and perhaps he never executed this plan, except by keeping a journal through a series of years, part or all of which is in our possession.

We will now furnish some testimonies to the worth of Mr. Occom, as a man, and to the consistency of his deportment as a christian minister. His journal exhibits him in an interesting light, and we have a dedication of himself to God, dated May, 1772, many years after the commencement of his ministry, which manifests great deadness to the world, deep humility for his offences, and an ardent desire for conformity to the image of God. Although this may in some measure be considered as his own testimony to his own character, it must have weight when connected with that which may be derived from other sources. The opinion of the Rev. Mr. Buell of Long Island, whose opportunities of ascertaining his real character were very considerable we have already given. Mr. Thornton, who during the two or three years Mr. O. was in England saw him frequently, writes, in 1772, to President Wheelock, "I have since writing you last, received a well written letter from dear Mr. Occom, who stands high in my good opinion, for the honesty and simplicity I have ever remarked in him." The late President Dwight says that the character of Mr. O. "at times labor-

ed under some imputations. Yet there are good reasons to believe, that most, if not all of them were unfounded; and there is sufficient evidence that he was a man of piety. During several years (the last of his life,) he lived within the bounds of the Presbytery of Albany. By a respectable clergyman belonging to that body, I have been informed that he was regularly received into their number; that he was esteemed by them a good man and a useful minister; that he was uncensurable in his life; and that he was lamented and honoured at his death."<sup>\*</sup> The biographers of President Wheelock state, that Mr. O. "was generally respected through life, and was esteemed a pious man by ministers and christians universally."<sup>†</sup> Other evidence of the worth of Mr. Occom might appear unnecessary. But we have some to adduce which is still more satisfactory. President Wheelock, who was his instructor in 1741, and who knew the entire manner of his life, wrote to him in 1774 in the following manner.

*Dartmouth College, February 6, 1774.*

My Dear Mr. Occom,—I lately received a refreshing letter from you, which contained some articles of intelligence which were truly reviving and animating to me, after a long scene of sorrows, trials, disappointments, labors and fatigues in my Indian affairs.

The prospect you give me of a foundation being laid, for much good to the savages of the wilderness, is the very one I have been long waiting and hoping for.

And is Joseph Johnson become a servant and preacher of Christ Jesus? The Lord mercifully endow him, and your brother Jacob, and David too, with a double portion of the spirit of Elias; and make them strong and steadfast in the Redeemer's cause; I long much to see them; I have been waiting and expecting your coming till my eyes fail: I cannot but think it might serve some good purposes, if you should take a journey hither, and get some ideas of my plans and prospects. You may preach your way quite here, and, I believe, be kindly received all along, and have opportunity to do much good: and I can assure you, you will be very kindly received here by the English, and make no doubt by the Indians. But if you should not think it to be expedient to come yourself, I wish you would encourage the coming of Joseph and Jacob.

I have just got to the end of my journey, and feel in haste to set my affairs in order to leave them, and go to rest. I wish you, and those young men, may be instruments

\* Dwight's Travels, Vol. II. p. 112.

† Life of Pres. Wheelock, p. 174.

to do much for the Redeemer, when I am no more. Accept my love to you and Mrs. Occom, and all yours : I am Yours very cordially,

**ELEAZAR WHEELOCK.**

*To the Rev. S. Occom.*

Mr. Occom was certainly a man of respectable talents. Of this his rising above the difficulties of his condition in early life is proof. He readily acquired knowledge, and became a popular and what is much more, an instructive and useful preacher. In England, he found himself in a new and trying situation. He was the object of much attention. He preached in the crowded chapels of London, and even occupied the pulpit of Whitefield 'with acceptance.' In Scotland, he acquired reputation, and both there and in England, rendered the most essential service to the institution for which he laboured.

Does not the life of the subject of this article, furnish evidence in favour of efforts for preaching christianity to the Indians ? Was he not happier and more useful than if he had continued a Pagan ? But this is not all. He still exists, and we may believe, that, with those who were converted by his instrumentality, he is enjoying the light of God's countenance in a better world. May others like him be raised up, and under happier circumstances labour for the extension of the Redeemer's kingdom.

#### MISSION TO THE SANDWICH ISLANDS.

The mission family, intended as a reinforcement to that now residing at the Sandwich Islands, sailed from this port on Wednesday of the present week, in the ship *Thames*, Capt. Clasby. This ship is bound to the Pacific Ocean, on a whaling voyage, but having formerly been used as a Packet between this country and Europe, it has much better accommodations for passengers, than could have been found in vessels commonly employed for the purpose to which it is now devoted. Indeed, the friends of the mission are bound to acknowledge the goodness of the Being who directs all events, in causing an agent of the American Board, while travelling in the stage for the purpose of visiting some ports from which ships are fitted out, to become acquainted with the Captain of the *Thames*; and thus unexpectedly attain the object of his mission.

On Tuesday Afternoon the Mission Family and a great number of persons from this and other towns assembled in front of Tomlinson's Wharf. The religious exercises began by singing a hymn which is printed on the last page of our paper. The Rev. Mr. Merwin, then, in a very appropriate and affecting manner, addressed the Throne of Grace, and dedicated the mission band to the protection of Him, whose voice the winds and the seas obey. The audience then united in singing three verses of the hymn, beginning " Blest be the tie that binds ;"—After the Benediction, the missionaries went on board the ship.

The members who compose the family are—

Rev. William Richards, ordained missionary.  
Married to Clarissa Lyman.

Rev. Charles Samuel Stewart, ordained missionary. Married to Harriet B. Tiffany.

Rev. Artemas Bishop, ordained missionary.  
Married to Elizabeth Edwards.

Dr. Abraham Blatchley, Physician, acquainted also with various mechanical employments. Married to Miss Marvin.

Mr. Joseph Goodrich Licensed Preacher, acquainted with various mechanical employments. Married to Martha Barns.

Mr. James Ely, Licensed Preacher, Teacher and mechanic. Married to Miss Everest.

Mr. Levi Chamberlain, Teacher and superintendent of secular concerns.

Betsey Stockton, a pious coloured woman, qualified to teach a school and to take charge of domestic concerns.

Stephen Popohe a native of the Society Islands.

William Kummo-oo-lah, a native of the Sandwich Islands.

Richard Kriouloo, a native of the Sand. Islands.

Cooperée, a native man of the Sandwich Islands.

The three native youths who are hopefully pious, are to be attached to the mission family, to receive further instruction ; and to aid in the various labours of the mission, to which they may prove competent.

The inhabitants of this city have been much favoured by enjoying the opportunity of discharging offices of kindness to those who have gone upon this sacred expedition, and in being permitted to unite with them in religious services. On the evening of Sunday the 17th, the mission family, and an unusually large concourse assembled in the North Church. The Rev. Mr. Bardwell, late a missionary in India, but who was compelled by ill health to return to this country, addressed the missionaries in a very judicious and interesting manner. The advice which he gave was imparted with much solemnity and affection. He mentioned one fact which it may be well to repeat for the purpose of moderating the fond anticipations indulged by many, and not for the diminution of their zeal, or labours of love. He stated that among the trials of a missionary life, must be numbered the inability to answer the expectations of some of their patrons. He said that he well remembered the fact, that a missionary who had but just entered upon the scene of his labours, received a letter from a christian friend at home, enquiring how many converts had, by his instrumentality, been made from heathenism ; and this although the missionary was then obliged to labour for nearly two years, to make himself sufficiently conversant with the language of the country, to impart religious instruction. The experience of missionaries of the London Society at the Society islands, who although they had at length the happiness of seeing the whole population, renounce idolatry, still laboured many years, without any apparent success, should moderate the anticipations which some indulge.

President Day addressed the audience. He adverted to the mission family which preceded the present, and which, three years before the day on which he was speaking, sat down with a large number of their fellow christians to commemorate the love of Him, of whom the whole family in Heaven, and earth, is named. He acknowledged the goodness of God, in causing the natives to renounce the worship of idols, even before the arrival of the missionaries, and in preparing for them a peaceful and cordial reception. He showed the insufficiency of those who then sailed, for the conversion of the islanders,\* who

\* According to Morse, the Sandwich Islands "lie between  $18^{\circ} 50'$  and  $22^{\circ} 20'$  north lat. and between  $154^{\circ} 55'$  and  $160^{\circ} 15'$  west lon. They are extended in a direction W. N. W. and E. S. E.

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*Mission to the Sandwich Islands.*

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dwell on a cluster of islands, one of which is nearly as large as the State of Connecticut, and whose united population is quite large. The labours of the missionaries he also observed, could not be entirely directed to the communication of religious instruction. Agriculture and the arts of life must be introduced, and thus the labours even of that small band must be divided. Additional labourers were therefore necessary, and as the income of the Board of Commissioners, during the last year was only about sufficient for the ordinary expenses, he urged the duty incumbent upon christians to afford the necessary assistance for aiding in this new effort. The ordinary expenses of all the missionary stations, must still be met, while for this extraordinary expenditure, an income like that of the last year, would make little or no provision. To those who might be inclined to think that calls for charity were too frequent, he pointed out the sacrifices which those were making, who were leaving home and kindred for a life of labour and self-denial among the heathen. Some of these had relinquished not only their property, but were also making these great sacrifices. He concluded by observing that the Board was engaged in labouring for the extension of Christ's kingdom, and that while a nation, a tribe, or a family were destitute of the light of the Gospel that light they should endeavour to impart to them.

On Monday evening religious services were performed in the Centre Church. The Rev. Mr. Richards, of the Mission Family preached an interesting sermon, from Isiah lx. the first part of the ninth verse, *Surely the isles shall wait for me.*

Mr. Evarts the Corresponding Secretary of the Board, read the instructions of the Prudential Committee to the members of the Mission. We suppose they will be printed. He paid a just tribute to the memory of the late Dr. Worcester, from whose instructions, to those who had preceded them on this mission, he observed that the Committee, after the experience of three years would not wish to take a single word. Mr. Evarts dwelt upon the topics which he introduced, with great ability, and the charge throughout was a

Owhyhee being the southeastern island, and Oneehow the northwestern. The length, breadth, square miles, and estimated population of each is given in the following table:

	<i>length.</i>	<i>breadth.</i>	<i>sq. miles.</i>	<i>population.</i>
Owhyhee	97	78	4000	150,000
Mowee	43	29	600	65,000
Tahoorowa	11	8	60	
Ranai	17	9	110	20,000
Morotoi	40	9	170	36,000
Woahoo	46	23	520	60,000
Atooi	33	28	520	54,000
Oneehow	20	7	80	10,000
Tahoora	1	1		uninhab.
<i>Total</i>			6,000	400,000

The following distances of the different islands from each other are estimated from the nearest parts of one island to the nearest parts of the other. Mowee is N. W. of Owhyhee, 30 miles: Morotoi W. N. W. of Mowee, 10; from Owyhee, 75, Tahoorowa, S. W. of the southern part of Mowee, 7; from Owhyhee, 33: Ranai, W. of Mowee, 9; and the same distance S. of Morotoi: Woahoo, W. N. W. of Morotoi, 27; from Owhyhee, 130: Atooi, W. N. W. of Woahoo, 75; from Owhyhee, 250; Oneehow, W. S. W. of Atooi, 17; from Owhyhee, 290: Tahoora, little more than a rock, S. W. of Oneehow, 23. The distance from the eastern point of Owhyhee to the N. W. side of Oneehow is about 390 miles.

production of wisdom and eloquence. He stated that since he had been in this city, he had received information that the family which has since embarked, was anxiously expected, and would be most cordially welcomed; that fields of labour were already prepared for them. He also observed, that on the first Monday of January last, an elementary book in the language of the Sandwich Islands,—a language which had heretofore been merely an oral one, had been committed to the press, and that the work of translation and printing could not be carried forward in a sufficiently rapid manner, to supply those who are taught, or who are learning to read, with the necessary books.

A collection of \$334 was taken up; after which the Rev. Mr. Merwin and the Rev. Mr. Taylor, administered the sacrament of the Lord's Supper, to the professors of religion who were present.

The sacrifices which those make who leave their native shore for missionary purposes are of no common character. Christians do not sufficiently realize this. Take for instance the mission to the Sandwich Islands. In the descriptions which voyagers have given of them, we are told of the salubrity of the climate, the excellence of the fruits, and the simplicity of the inhabitants. But could we visit these places and view them, ignorant, debased and guilty; could we see the great obstacles to be surmounted, before they can be raised to the comforts of civilization, and the blessings of christianity, we should be able to make a better estimate of the sacrifices and trials of the missionary. Christian principle may support him through the trying scene of bidding farewell to his friends, and to his native shore, and make him through life, faithful to the cause in which he is engaged. But he will find much to remind him of the comforts he has relinquished. His thoughts will involuntarily turn to the home he has left, and from which he hears only at distant intervals, and eminent indeed, must he be for piety, if no feelings of pain ever agitate his bosom. The inference which we would draw from these remarks is, that it is the duty of christians to be *instant in prayer* for all missionaries, and to contribute most freely, most cheerfully, to their support.

The mission to these Islands is an important one, not only with reference to its probable effects upon the islanders, but its influence will extend to the inhabitants of distant places. Mr. Richards observed in his sermon that the Pagodas of China are perfumed with the Sandal wood of these islands, and that those who transport this wood, could also carry the word of God. Communication by means of vessels employed in the South Seas, is also frequent between Owhyhee and the north west coast. The influence of the mission upon seamen visiting the island, will it is presumed be very favourable, and be a most useful auxiliary to those societies which in Europe and in this country are making exertions for their spiritual benefit.

Owhyhee is situated with respect to its sister islands, to the eastern part of Asia, and to the western part of North America, in a somewhat similar manner to that occupied by Iona, with respect to other islands, to Scotland, and to Ireland. May it, as for a long period was that renowned isle, be the seat of christianity and a radiating point of religion. From it, may a purer light, and a happier influence proceed, until the gross darkness which rests upon the minds of millions, be dissipated, and the **SUN OF RIGHTEOUSNESS** shine, in full and equal power, upon every member of the human family.

## SUMMARY.

The British and Foreign Bible Society has been called to lament the death of the Rev. John Owen, its first and most active Secretary. This gentleman was also the author of the history of that institution.

By intelligence received from Africa, of the date of Aug. 31st., it appears that the American Settlement at Cape Mesurado is in a more flourishing condition than heretofore.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of £596.83 cts. for the Theological Seminary at Princeton, during the month of September.

From the annual report of the Newcastle Presbytery, Del. it appears that 99 have been added to the Rev. Mr. Gilbert's Church in Wilmington, and that 35 are under the care of the Session. In the congregations of Newcastle and Christiana Bridge under the care of the Rev. Mr. Latta, 40 have been added to the church, and about 200 others have been united to different churches under their care. In Lower West Nottingham about 60 are yet under solemn concern.

Dr. Hirschell, a Jew, is about publishing in Hebrew, a work explanatory of the system of mutual instruction; and it is stated that the Jews in different parts of Europe are much engaged in devising means for the instruction of their youth.

A Society has been formed in New South Wales, entitled 'The Australian Evangelical Society.' The objects proposed by this Society are to encourage the settlement of religious persons in the Colony—to encourage Domestic Missionary Exertion—to discountenance immorality and profaneness, and to promote union and peace among real christians of every denomination.

The Sabbath School Union for Scotland have their connexion 916 schools, and 55,864 children; of the schools 153, and of the children 7,416 were added during the last year. There are 2,121 Teachers employed, of whom 163 are females. The number of parents, retired scholars and other adults attending the schools the year before the last is supposed to be about 6000. At present, the number of persons of this description, together with the teachers forms an aggregate of about 14,000. Of the schools 176 have access to libraries, the united amount of whose books is about 10,000 volumes.

## ORDINATIONS.

Sept. 14th. The Rev. HUGH WILSON, was ordained at Statesville, N. C. Mr. W. is to labour among the Chickasaws, in the State of Mississippi, under the patronage of the Synod of South Carolina and Georgia.

Sept. 25th. The Rev. WILLIAM A. CHAPIN, was ordained pastor of the Congregational Church and Society in Craftsbury, Vt. Sermon by the Rev. Mr. Wright, of Montpelier.

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Nov. 6th. The Rev. FLAVEL S. GAYLORD, was ordained at West Hartford as an Evangelist to be employed in the Western States under the patronage of the Connecticut Missionary Society. Sermon by the Rev. Dr. Perkins of West Hartford.

## POETRY.

## MISSION TO THE SANDWICH ISLANDS.

The following Hymn composed by Wm. B. Tappan was sung on the bank of the Harbour at the embarkation of the dear missionaries to the Sandwich Islands. The sublimity of the scene cannot be described; and we never expect to witness one more solemn this side eternity. The words were sung with admirable effect and responded by the prayers and tears of thousands.

Wake, Isles of the South! your redemption is near,  
No longer repose in the borders of gloom;  
The strength of His chosen, in love will appear,  
And light shall arise on the verge of the tomb.

Alleluia to the Lamb who hath purchased our  
pardon;  
We will praise him again when we pass over  
Jordan:  
We will praise him, &c.

The billows that girt ye, the wild waves that roar,  
The zephyrs that play where the ocean-storms  
cease,  
Shall bear the rich freight to your desolate shore,  
Shall waft the glad tidings of pardon and peace.  
Alleluia &c.

On the islands that sit in the regions of night,  
The lands of despair, to oblivion a prey;  
The morning will open with healing and light,  
The young star of Bethlehem will ripen to day.  
Alleluia &c.

The altar and idol in dust overthrown,  
The incense forbade that was hallowed with blood;  
The Priest of Melchisedec there shall atone,  
And the shrines of Atooi be sacred to God!  
Alleluia &c.

The heathen will hasten to welcome the time,  
The day-spring, the prophet, in vision once saw,—  
When the beams of Messiah will lumine each  
clime,  
And the isles of the ocean shall wait for his law.  
Alleluia &c.

And thou, OBOOKIAH! now sainted above,  
Wilt rejoice as the heralds their mission disclose?  
And the prayer will be heard, that the land thou  
didst love,  
May blossom as Sharon, and bud as the rose!  
Alleluia to the Lamb who has purchased our  
pardon;

We will praise him again when we pass over  
Jordan:  
We will praise him &c.

## DEDICATION.

On the 30th ult. The new Congregational Meeting House in Blanford, Mass. was dedicated to the worship of Almighty God.